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IMADEGAWA KINDERGARTEN, KYOTO, JAPAN

Life and Light

Vol. XLI.

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No. 9

On another page will be found the report of the Northfield Summer School, July 14-21. From all accounts this was a very helpful and satisfactory gathering. Miss Stanwood was chairman of the Committee, and Miss Calder had charge of the Aloha Camp, while other Congregational leaders and missionaries gave valuable aid.

At Boulder, Colo., July 5-11 was held the fifth annual meeting of the Summer School of Missions for the Rocky Mountain region. Here Mrs. Paul Raymond of Boulder was chairman of the Committee and Mrs. D. B. Wells of Chicago, Mrs. W. F. Slocum of Colorado Springs and Miss Anna A. Milligan of Pittsburg, Pa. were among those who gave efficient help. The chief interest of the occasion centered in the dedication of a beautiful Missions Building which has been erected as a rest home for missionaries on furlough. Sixteen denominations contributed toward the cost of this building and it is owned by the Women's Foreign Missionary Societies of Colorado, with the Summer School Committee as trustees.

It is the hope of those who have carried this undertaking through to completion that this comfortable and attractive house may be "the heart of the missionary enterprise in Colorado; the permanent home of the Summer School of Missions for the Rocky Mountain region; a rendezvous for missionary people; a house of rest by the way." Missionaries of all Boards will be welcomed under certain rules and restrictions which may be learned by applying to Mrs. Paul Raymond, Boulder, Colo.

The Young People's Missionary Movement has changed its name to the Missionary Education Movement and should be so addressed. Its headquarters, 156 Fifth Avenue, New York City, its officers and field of work remain the same as heretofore. One of the delegates to the recent conference at Silver Bay writes of that assembly:—

Four hundred and four leaders from churches all over the eastern part of the country gathered at Silver Bay from July 11th to the 21st to enjoy the privileges of the regular conference of the Missionary Education

Movement. A combination of the general and Sunday-school conferences of earlier years made it possible for all delegates to study not only missionary education in general but also its special significance for the Sunday school. Two morning hours were given up to study classes, the first to normal classes for those interested especially in the regular adult mission study class, the other to graded normal classes for Sunday-school teachers. These two sessions with a third hour given to sectional institutes made a busy and profitable morning. The emphasis given this year to the study of community conditions met a real desire on the part of many delegates to discuss with expert leaders, like Dr. Swartz of the C. H. M. S., some of the problems that press heavily upon the church to-day.

The timely addresses of such men as Dr. Speer, Mr. Doughty of the Laymen's Movement, and Mr. Eddy of our American Board, each with its call to whole-hearted consecration and joyful service, brought to many the consciousness of their opportunities and responsibilities. Bishop Lewis of China, Mr. Anderson of India representing the English Baptists, and our Dr. Chambers of Adana with others gave the messages of "live" missionaries fresh from the field. In the Congregational delegation was Miss Dora Mattoon who soon goes out to Harpoot to take up the work laid down by Miss Poole.

To many the quiet service of intercession the first hour of the day stands out as one of the most helpful phases of a well-rounded program. The beauty of lake and woods and mountains deepened the appeal of every session. Certain it is that to each one came some message that will "make a difference."

M. E. E.

Gladness and sorrow mingle in the news of the past few weeks. Scarcely had the August number gone to press when word came of the MISSIONARY sudden death of Mrs. Harriet A. Van Allen, wife of Dr. PERSONALS. Frank Van Allen, head of the Albert Victor Memorial Hospital at Madura City, India. Mrs. Van Allen contracted cholera while assisting her husband during an outbreak of that dread disease and after an illness of a few hours she "was not for God took her." Dr. and Mrs. Van Allen sailed for India in 1888 and during these twenty-three years of service under the American Board, Mrs. Van Allen has been in a peculiar sense a helpmeet and upholder of her husband's hands in the heavy demands made upon him by the medical work. An associate in the mission writes of her, "Her home-going leaves that mission and all

South India poorer.' Deep will be the sympathy felt for Dr. Van Allen, and for the three motherless children who are at school in this country.'

The wedding cards of Ruth Porter Ward and the Rev. F. P. Beach of the Foochow Mission have been received and the best wishes of many friends are extended to them. Miss Ward went to Foochow in 1907 and her helpful service at the Girls' College in Ponasang, coming as it did just after Miss Newton's death, has been a comfort to Miss Garretson. We part with Miss Ward with reluctance but we are glad that Miss Clara Hill Dornblaser, sister of Miss Irene who went last year to Ponasang, expects to go soon to the College for a five year term of service, under the care of the Woman's Board.

Word has come also of the marriage of Miss Vida Lowrey and Rev. Obed S. Johnson of Canton, South China, June 21st. Our congratulations are not less cordial because belated.

The coming of a second little son has gladdened the home of the Rev. Robert Ernest and Laura Caswell Hume,—Edward Putnam, born in Bombay, July 14th.

Among the recent arrivals for furlough who have visited the Rooms are Rev. and Mrs. John X. Miller of the Madura Mission, Rev. and Mrs. George M. Rowland of the Japan Mission, Mrs. W. O. Ballantine and Miss Emily Bissell of the Marathi Mission, and Mrs. Thomas D. Christie of Tarsus, Central Turkey. Among other visitors have been Mrs. Charles E. Ewing of Tientsin, North China, whose headquarters are in New Haven during her stay in this country; and Miss Grant who has spent five years in Aintab, assisting Dr. Hamilton as trained nurse.

Miss Mary Dunning of Parral, Mexico, is enjoying her furlough with friends in Plainfield, N. J. and Mrs. John Howland of Guadalajara is with her family in Danielson, Conn. for a few months of rest. Miss E. Gertrude Rogers of Van, Turkey, has reached her home in New Britain, Conn. and Rev. and Mrs. Charles M. Warren of Tottori, Japan, who have been for some months in this country, have recently visited Mrs. Warren's sister, Miss Keith, in the old home in Braintree, Mass.

The latest mail from Micronesia brings word that Miss Olin's illness was so serious that it was deemed wise for Miss Hoppin to accompany her to Sydney. They sailed on the *Germania* early in June and expected to arrive the 5th of July. Everything possible was being done by the captain and officers of the boat to make Miss Olin comfortable.

Miss Eva M. Swift, who sailed from Montreal, July 22d, returning to her work in the Madura Mission, took with her her mother, Mrs. J. S. Cunningham, who will reside with her daughter in Madura City.

Miss May Morrison sailed from New York, August 5th, to rejoin her associates in the girls' boarding school at Barcelona, Spain.

Others now on the way to their fields in Turkey are Rev. and Mrs. Edward Riggs of Marsovan, Rev. and Mrs. MacLachlan of Smyrna, Rev. and Mrs. Ostrander of Samokov, and Dr. F. D. Shepard of Aintab.

Dr. and Mrs. Francis F. Tucker, of Pang-Chuang, North China and Miss Bertha P. Reed of Peking sailed August 12th from Seattle. With them are Miss Edith Tallmon, sister of Dr. Tallmon of Lintsing, and Miss Myra L. Sawyer of Malden, Mass. Miss Sawyer is a trained nurse and goes to assist the Drs. Tucker. Both these young women are under the care of the W. B. M. I.

Rev. and Mrs. R. G. Moffatt sailed, July 28th, for West Central Africa, where they will work under the American Board. As both have previously been missionaries of the Canadian Congregational Board in Africa and as Dr. Moffatt has now taken a full medical course they are especially equipped for the service to which they go.

Rev. and Mrs. F. S. Dart sailed August 1st for Mt. Silinda, East Central Africa. Their commissioning service was held at the Board Rooms the same day,—Dr. Barton presenting the commissions. The service was attended by several of their former associates at Talledega College, among them the president of the College and his wife, Rev. and Mrs. John M. P. Metcalf.

The Bohemian sailing August 12th from Boston took a large party of missionaries. An interesting farewell service was held in the American Board Rooms, Friday, August 11.

In the party were Rev. and Mrs. W. P. Clarke, returning to the European Turkey Mission; Miss Nina E. Rice (W. B. M. P.), returning to her work in the girls' school in Sivas, Western Turkey; Miss Isabelle Harley, under the Woman's Board of Missions, to Harpoot, for kindergarten work (see August LIFE AND LIGHT); Miss Isabelle Darrow for three years' service in the Anatolia Girls' School, Marsovan; and the Misses Ida and Ina Verrill of Winthrop, Mass. twin sisters, who go at their own charges to assist in the medical and evangelistic work in Aintab for a term of five years.

Miss Virginia C. Allen, who has been a teacher in Hingham, Mass., was also among the number. Miss Allen is to assist for a year in the work at Gedik Pasha, Constantinople.

Rev. and Mrs. C. B. Olds expect to sail August 22d from San Francisco, to take up their work in the Japan Mission. With them will go

Miss Amy E. McKowan, one of the new missionaries of the Woman's Board. Miss McKowan, whose home is in Bowmanville, Ont., was educated at Toronto University and has also had normal school training. It is expected that she will teach in the Osaka Girls' School where her help is greatly needed.

After a quest of some months the committee appointed by the Executive Committee to secure a secretary for young people's work to fill the

A NEW vacancy occasioned by Miss Witherby's marriage, is glad to
SECRETARY. announce that its efforts have been successful. Miss Mary Preston of Wakefield, Mass. has accepted the position offered her by the Executive Committee and expects

to enter upon her new duties September 18th. She is a graduate of Mt. Holyoke College, class of 1910, was identified with Christian work at college, and was president of her class in the senior year. She was also conspicuous for her literary ability. Since her graduation she has been connected with the Association for Vacation Bible Schools in New England. She brings therefore experience in public speaking, executive ability and a deep consecration to the missionary ideals. Miss Preston will be ready to extend the same helpfulness to her associates in this department of the work,—the secretaries



MISS PRESTON

of young people's work in the Branches,—which has always been the aim of her predecessors in the office, and she will without doubt receive from them a hearty welcome as she begins her new work.

In addition to the new literature advertised in the August number, there are now ready several additional leaflets. Two of these are

MORE reprinted from LIFE AND LIGHT,—Mrs. Sara B. Howland's
LEAFLETS. appealing little "Open Letter to the Lady of the Lighthouse," and "A Hilltop Summer," a suggestive story for "summer residents." Price three cents each. "Seven Missionary Steps" is an original and

pleasing "Campaign document" written by Mrs. Anna Crawford of Milledgeville, Ga. Mrs. Crawford's "Valentine Missionary Meeting" in the February number will be recalled with pleasure. This, like all the campaign leaflets, is for free distribution. "The Burned Bibles in Cilicia and the Bible that was not Burned," by Mrs. F. A. Shepard, is a touching story of the Aintab massacres, teaching a lesson of faith and courage not to be resisted. This leaflet has a cut of a "Burned Bible" on the cover and is illustrated with pictures of the massacre region. Price five cents.

This study of conditions and contrasts under the ethnic religions by Dr. Edward Payson Tenney, formerly president of Colorado College, has "CONTRASTS IN SOCIAL PROGRESS," already been reviewed in LIFE AND LIGHT. We call attention to it now as a valuable "sidelight" on *The Light of the World*. Dr. Tenney spent eight years in the preparation of this book and it is full of valuable information for those who are preparing programs for the study of Dr. Speer's book. A synopsis of the contents will give some idea of the scope of the volume. Chapter I; The Time Test in Comparative Social Evolution; Chapter II; Contrasts in Civic Condition; Chapter III; Contrasts in Home Building; Chapter IV; Contrasts in Education; Chapter V; Contrasts in Literature; Chapter VI; Contrasts in Moral Thought; Chapter VII; Contrasts in Altruistic Service; Chapter VIII; Parallels and Contrasts in Self-Extending Altruistic Power; Chapter IX; The Time Element in the Future of Man's Moral Evolution. The book may be obtained from the circulating library of the Woman's Board; or from Dr. Tenney, 105 Green St., Lynn, Mass.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JUNE 18 TO JULY 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$5,022.70	\$47.54	\$107.55	\$845.29	\$6,023.08
1911	5,008.87	628.93	104.50	300.00	6,042.30
Gain		581.39			19.22
Loss	13.83		3.05	545.29	

FOR NINE MONTHS TO JULY 18, 1911

1910	78,673.38	11,870.70	2,355.50	38,489.90	131,389.48
1911	79,396.99	27,426.87	1,726.48	17,186.59	125,736.93
Gain	723.61	15,556.17			
Loss			629.02	21,303.31	5,652.55

HAPPY UMZUMBE

BY CORNELIUS H. PATTON

AS I approached Umzumbe behind Miss Smith's old bay horse I tried to think what I knew about the school. All I could remember was that Umzumbe is the place where the girls carry the water in buckets on their heads up a phenomenally steep hill. I recalled seeing a picture of that scene in one of the Board's stereopticon lectures. Well, the hill is there, just as steep as ever, and the river is there and the school is supplied with water, but it is no longer by a long line of girls carrying buckets.



VIEW FROM UMZUMBE MISSION HOUSE

The deputation of eight years ago attended to that, and largely through the efforts of Rev. Sydney Strong a gas engine was installed on the river bank and the water is pumped up to a big tank in the school.

Now I suspect—I more than suspect—that the constituents of the Woman's Board have as hazy an idea of Umzumbe as I had. I have a notion they jumble together Inanda, Amanzimtote and Umzumbe, and say to themselves when one of these names is mentioned, "Oh, it is one of those places in South Africa—how can we expect to keep all these schools separate?" Perhaps this is a libel on our Congregational women but I am reminded of a corporate member of the American Board,—a D.D. too and

from New England,—who, meeting one of our missionaries from Natal, said, “Where is Natal?”

Now let us get these schools set out in order and differentiated. The Board divides its Natal field into two districts, the North Coast and the South Coast, as very few of our stations are more than ten miles from the sea. Inanda, the other and better known boarding school for girls, is situated north of Durban and ministers mainly to the churches and Christian communities on the North Coast. Umzumbe is at the other end of the line and does a similar work for the South Coast. Half way between at Amanzimtote is the co-educational normal school, conducted now jointly by our Board and the United Free Church of Scotland. Inanda and Umzumbe send their graduates to Amanzimtote to be trained as teachers. But my story is of Umzumbe.

Happy seems to me the only adjective to use, because a happier, jollier set of schoolgirls I have not met in all my travels. The school, in the first place, has a most beautiful location. Miss Laura Smith, the presiding genius, says, “It is the most beautiful place on the earth.” Allowing something for her enthusiasm we can still rejoice that our missionaries can work in such exceptionally attractive surroundings. I never shall forget how Umzumbe looked that late afternoon when I drove up with Mr. Ransom, coming from Ifafa and Umtwalumi, our stations to the north. It is a region of table-top mountains, the valleys being carved out of the flat highlands of the interior as the rivers break through to the coast. But at Umzumbe the hills take on softer and more restful lines, much like our mountains in central New Hampshire and Vermont. The school is finely located on a hill rising in the center of a wide valley and commanding a lovely view.

As we came to the top of the hill about half a mile from the school, there were the girls lined up in two ranks, and there was Miss Smith flying around among them seeing that they held their palm branches just right and that they all started singing on the same key. Could I believe my ears? They were singing “My Bonnie’s come over the ocean.” “No,” Mr. Ransom corrected me, “it is not that, but “Our friend has come over the ocean.” It was all the same to me—they were my friends from that moment. I am afraid I upset the usual program of the school and that classes were rather irregular if not entirely skipped the next day. But I judge the girls thought none the less of me for that, and when after a long address (it was long when I started in Turkey and has been growing longer ever since), Miss Smith announced a half holiday there was just such a

demonstration as you would expect to find in any well regulated boarding school in America. Girls will be girls, even when they are chocolate colored.

That evening there were great doings. We had a sort of "World in Umzumbe." In the parlor of the new residence was an excellent exhibit of the girls' handicraft with needle and kindred instruments. I should say



DWESHALA SCHOOL CHILDREN WHO WALKED TWENTY MILES TO WELCOME DR. PATTON. TEACHER ON RIGHT

they have a gift for such things. In the dining room was an exhibit of native curios sent in for the big affair at Durban in connection with the seventy-fifth anniversary of the mission.

But what especially attracted me were the impromptu dramatics in the schoolroom. They were really exceedingly good and as funny as could be. Girls who looked as stolid as paving blocks during classes blossomed out into natural mimics and dramatists at night. They took off an Indian coolie wedding in inimitable style and then to show the contrast they had a native Christian wedding. One scene was a railroad station with raw heathen, schoolgirls and Europeans looking for the train, which came swinging around the curve in the shape of a long line of girls. The lazy wife was well set off in contrast with the industrious matron of the home, and to give a historical touch they acted out the treachery of Dingaan, the Zulu chief of seventy-five years ago, when he slaughtered the Dutch embassy.

Perhaps the most enjoyable item on the program was the making fire by rubbing two sticks together, by the man of all work. I had never seen this done, and, what was more remarkable, the girls had never seen it and were as absorbed in the process as I was. It took fully fifteen minutes to start the flame. This gave Miss Smith a chance to preach a little sermon on the common blessings of life, such as matches, and then she struck up "Count your blessings every one," in which we all joined vigorously.

Not only inside but outside there is a homelike quality about Umzumbe which makes it attractive to all. Even the monkeys come out of the bush



UMZUMBE STATION DAY SCHOOL

and scamper around the school yard. The new residence for the teachers is not much for looks as to the exterior, but internally it is a great success—a model for other stations. Miss Smith is ably supported in her work by two young ladies from the colony, Miss Tebbitts and Miss Hutchison.

But who is going to take Miss Smith's place when she leaves on her furlough already overdue? Strange that the Woman's Board has been looking for that worker for three years. All I have to say is that the young lady who secures the place will have one of the most useful and one of the pleasantest positions I have seen. When I rode away on the back of that bay horse I turned a longing look behind, regretting to think that in all probability I should never see Umzumbe, again.

THE IMADEGAWA KINDERGARTEN AT KYOTO

BY MRS. DWIGHT W. LEARNED

(See Frontispiece)

I AM sending you a photograph of our last class which graduated in March. I reached home just in time to be present at that sweet little ceremony and gave the "diplomas" as usual. All of the graduating class are in the picture but one. On my right as you look at the row of teachers is the head teacher and next to her the second assistant, a great niece of Dr. Neesima and a third generation Christian. The short little woman on my left is the first assistant. The kindergarten servant sits low down at the left end of the group. In the back row beginning at the left are four of the dearest children from Christian families. The third one of the four comes of an illustrious family. Her mother and uncle were educated in the Doshisha schools, and there became Christians. They are the last of the *Ashikaga* family, sixteen of which as military generals or *shogun* ruled over Japan from 1330 to 1570, about two hundred and fifty years. The brother of this dear little girl graduated from the kindergarten a year ago. All together there were ten Christian children in the class, which numbered twenty-two. President Harada's little girl sits near the middle of the front row. Her kimono is striped and there is a big ribbon bow on the side of her head. The second one from the right in the back row is Professor Tanimoto's son—an interesting child. His father is teacher of psychology in the Imperial University. I wish I could acquaint you with each one of the class in word and fact. But I think this explanation of the photograph will do for an introduction.

I also want to tell you of our Grandmothers' Meeting, which is a pleasant outgrowth of the kindergarten work. It meets on the afternoon of the first Monday of each month. It has been going on now for years and seems to be the supreme event in the month to the dear old ladies who belong to it. It is organized with a president, vice president, secretary and treasurer, who are chosen yearly but always re-elected unless a vacancy is made by long absence or removal to some other place. The missionary head of the kindergarten is the president and recently during her year of absence in the homeland those lovely old people honored her by keeping the place vacant till her return. And then at the "welcome back" meeting warmed her heart (had it been in need of a warming up!) by one and all declaring that their continuing the meetings successfully while she was gone was wholly due to her prayers for them and the thought

that she was coming back to meet with them again! Of course after thirty-five years of orientation she did not take seriously a word of that Oriental deliverance but it was very pleasant, the cordial and sincere welcome into the old place among them.

The meetings are most informal and therefore delightful. They occupy the whole afternoon, for the first grandmother arrives about one o'clock, the fault of the family clock which started her off an hour too soon; but very soon another comes and then another, and they keep on arriving till three o'clock. And on every new arrival the bowing and scraping is renewed all around until the circle fills up. The *zabuton* or flat cushions are laid on the floor in a large circle so that all face and there is usually a bouquet of flowers in the center. It takes some time to get these little old ladies seated finally for they were molded in old Japan and are governed by old time etiquette which requires one to sit in the place farthest from what are considered "the chief seats." But when all are placed "just right," with Bible and hymn book ready, how dear they look, with faces refined by years of care and sorrow and softened by wrinkles and gray hairs, yet serene and satisfied because the love of Christ is in their hearts.

At the meeting yesterday the centerpiece was a display of beautiful white lilies, asparagus sprays and pink geraniums. The Scripture portion, beginning with Matthew vi. 25, and the thought of the helps to daily Christian living that the flowers gave us opened an hour of pleasant spiritual intercourse such as they delight in—for most of them are Christians. Then follow simple refreshments of tea and sweetmeats, and the payment of monthly dues; then the passing around of the mite-box, the medium for benevolences, and the genial, gentle visiting that strengthens "the tie that binds." And when five o'clock comes the first ones begin to go and the leave-taking continues for well on to another hour. The polite, leisurely movements of the old ladies bowing with heads to the floor and courtesying, with every polite remark, as they depart is something to make even aged Father Time despair were it not that out here one learns to take it as a matter of course and to really become a part of it. Three grandmothers who have been ill, one with a paralytic stroke, came out, two of them coming in *jinrikshas*, which proves how dear their meeting together in this way is to them. It is a joy to be in their lives and to be able to add something to their joy. Each one took home a bouquet of flowers, for the floral display was made with tied bouquets for each one, from flowers grown in the missionary's garden.

THE AWAKENING OF ORIENTAL WOMEN

BY MRS. SAMUEL DONJIAN

IN the onward rush of Western civilization one is apt to forget to look eastward and note that the lands of the rising sun, as well, have joined in the forward march; and ever behind this mighty procession is the unseen force of the multitudes of Oriental women who have clasped their hands together to effect slowly but surely their emancipation from the shackles of the past.

Where have these timid, shrinking, down-trodden, long-suffering creatures been hiding in all the ages? From time immemorial till very recent days, with the exception of a few illustrious characters who by reason of great beauty, or charm, or high position have wielded an unusual power, Oriental women have practically been a nonentity held in very low estimation by man, lord and master of all things.

What have they not endured, these women ensnared in an almost hopeless thralldom sanctioned and enforced by the very religions of the various Oriental nations? Or if they dared utter a cry, who was there to listen and take pity? Wherever the eye rests in a backward glance the scene is appalling beyond words, a bewildering nightmare of imprisonment from every freedom of life, black ignorance, child marriages, the evils of polygamy, enforced widowhood, religious prostitution, suicides, barter of sisters and wives for debt, and other horrors.

From this mass of desolate women there has swelled up a mighty wail, which at first was but a faint murmur here and there, scarcely noticeable by the despot man; but as the rivulets from unseen sources unite into the onrush of the river that carries everything in its swift current, so the smothered sounds of weeping have joined in one gigantic note that in spite of the deafening din of the West, have reached the sharpened ears of love for humanity at large. Upon the hideous panorama that at first well-nigh sickened our souls there has shone a great light, the glory of Jesus Christ "the Light of the World"; and they that lived, or rather, groaned in midnight darkness, have arisen in one vast company to dwell evermore in its divine radiance. How beautiful to these, our sisters, have been the feet of those who "carried the tidings of peace"! How magic is the power of the word that has awakened these barren minds from a hopeless stupor, transforming a living death into the very freedom of life!

There are the dear little Chinese women with stunted feet and an air of habitual meekness. Then further east are the dainty Japanese women

with jet black hair and graceful ways, struggling to give vent to a heroic patriotism in a land of rare beauty, a very paradise of flowers. Though Japan is far in advance of other nations of the Orient in the esteem she accords her women, one still finds here customs degrading to Japanese young womanhood.

Then again a glimpse into India makes one shudder to think that in a country under Christian rule her patient, sad-eyed women are so bound by the iron hand of caste, and engulfed by evils one might well shrink from naming.

There are also the Persian, Syrian, Armenian, Egyptian, and Turkish women with an expression of hopeless resignation stamped on their beautiful faces.

Let us here bestow more than a passing glance on the Circassian women, in the wild region of the Caucasus. These houris of the mountain fastnesses, the most beautiful women on the face of the earth, for their very beauty, have been doomed to a wholesale sacrifice of life in the harem of some profligate Bey or Pasha, or the Khedive of Egypt, or Sultan of Turkey, or the Shah of Persia as the case might be.

All Oriental women are passionately fond of music which alas, has almost invariably the minor key in predominance, truthfully voicing their heaviness of spirit.

The most effectual method of freeing these weary souls from past bondage and raising them to their true status, is the distribution of the higher education for women throughout the Orient. Already much has been done in this line but there is room for a great deal more. Medical aid, also, is of very great importance, for it relieves the crying sufferings of the women and children, and enforces habits of the cleanliness which is akin to godliness. It is impossible to estimate what the progress of the Orient owes to the higher education of her women.

Speaking specifically of Turkey, my native country, let me state that for thirty years Sultan Abdul Hamid laid an iron hand on the people to keep them in ignorance. His diabolical machinations culminated in the atrocities of massacres throughout the Empire. There have been many libraries in the city of Constantinople with beautiful books kept on shelves high out of the reach of the masses whose enlightenment has chiefly been effected through the American schools and colleges, mostly in Asiatic Turkey.

About half way up the European shore of the Bosphorus there extends from waterfront to verdant hilltop, a most beautiful tract of park land,

decked with magnificent trees, with a private pathway. This has been purchased by the Corporation of the American College for Girls to erect new buildings and transfer the college from the Asiatic shore where it now stands. There are no words to describe the beauty of the situation, with the windings of the sparkling Bosphorus, the undulation of the hills on the opposite bank, with the picturesque Robert College for young men within neighborly distance.

Constantinople is the gateway of the Empire, therefore the young women gathered together in the college halls from diverse nations and religions, cannot help becoming the strongest factor in elevating the home life, social life, and even the government of Turkey. The high ideals evoked in the fresh young minds of impressionable Levantine daughters are ever held as a sacred flame of light shedding its radiance all around. Who can estimate the far-reaching results of such ennobling forces, for women here as everywhere are really the power behind the throne, the right hand of man?

The time has never been so auspicious as the present for the advancement of the higher education among the women of Turkey. Under the new regime, Moslem girls for so many years held back by the edict of the old Sultan, are pouring into the American schools and colleges from all quarters. This in itself is a very great victory. Let us here render our meed of genuine admiration to the Oriental mothers who themselves having lacked the golden opportunities of the present day, in heroic ambition for better things sought and secured for their daughters the higher education, well knowing that wisdom is "more precious than rubies."

The new Oriental woman is a surprise and a delight. She has been denied so much that for her everything holds the spice of novelty, so that she enters into hitherto untried fields of usefulness with great zest. She possesses a charm of her own, and the light of freedom shining from her happy eyes transforms her into a creature of joy. The dignity of the past is hers, and the magnificence of nature's own beauties amidst which she often is placed, cannot but strike an answering note in her poetic make-up. She also knows the value of calmness, thus, according to Eastern traditions, storing up strength for the battle of life. Above all she is a real lady.

In conclusion may I accord her a still greater eulogy? Hers is a type of womanhood endowed with a rare devoutness, a deep reverence for things holy, the subtlest sensibilities, the truest accord with the beauty

in nature, a most remarkable adaptability, a keenness of mind to grasp knowledge, a patience scarcely understandable by a Westerner, a possibility of growth,—in short, a personality that once aroused overflows with a spirit of fire that will purify everything in its sweep. May she arise “all glorious within,” to lift up the Oriental nations to the God of love, light, and liberty, establishing therein a “new heaven and a new earth.”

GLIMPSSES INTO NINE BUSY DAYS

BY ANNIE H. BRADSHAW

Miss Bradshaw's remarkable work for the students at Sendai, Japan, is far too little known. She is too busy to write often and her letters, not intended for publication, show the breathless pace at which she hurries joyously from task to task, carrying always good cheer and a far-reaching helpfulness which results in the winning of many Japanese young men to the Master whom she so loyally serves.

WE have been sending Japanese translations of the “Call for Observing February 26th, as a Day of Universal Prayer for the Students of the World,” to student friends and teachers in schools and colleges. All the time that my helper and I could secure from our classes and other work we devoted to this end, and we were glad to get from the Tokyo Young Men's Christian Association translated copies of the *Call and Suggestions*, with the English form of which some of you are doubtless familiar. Then whenever I had an “off night,” from classes or meetings, I invited some one to tea, whom I thought it would help to see the *Student World*, and the picture in the January number of Constantinople and Robert College, where the April Convention of The World's Student Federation is to be held. I hope that each one of you who reads this will read Dr. Mott's book, *The Decisive Hour of Christian Missions*, if you have not already done so. One night I had the head of the Higher Commercial School in Sendai as well as one of the teachers, the professor of Ethics and English, in the same school. The latter used to be one of my pupils long ago when a student here in Sendai, before going to the University. Though not a baptized man, he is interested in student-progress. Next morning I went out to make a few Japanese calls. The first one was on the young wife of an officer of the garrison here, whom I had found in bed sick with an influenza, the week before, and knowing that she is not very strong, and thinking as they are rather new in Sendai they might be lonely, I took my stereoscopic views for her to look at. I found her up however, for she had that morning been to the station to send

off her next door neighbor, a young widow returning with her parents to another prefecture, her husband having died the week before after quite a long illness. I had called there once at the other woman's suggestion, hearing of the death and that the lady did not know many people in Sendai. After another call or two, I returned home, to be ready to work with my helper over his mail, etc., and prepare for an evening class of young medical students who had been resting for a few weeks, as their examinations and winter vacation come at a different time from the other schools. That night we had rather a good meeting, and I felt somewhat encouraged about them. To go back to the calls; at one of the houses where I called, I found the wife and daughter preparing to go by the end of the month, to the neighborhood of Tokyo to take care of the family house, the grandparents being old. At church prayer meeting last night I was struck by the husband's simple prayer, not at all in regulation prayer language, but all the more direct and helpful to the others too. I had a nice call on the wife, who asked me if I liked *mochi* and then toasted me some on the firebox as we talked. I also called on some people who came here from Formosa last spring, and the old grandmother was very glad to receive a little budded pansy plant that I had bought for her. She has rheumatism and can't go out in the Sendai cold winter. At a near-by house I was sorry to hear how lonely the husband and father is out in Formosa in the interior, where he has some work for the aborigines and is earning money to support the wife and children who came back to Sendai for their education and he can't take a long enough vacation to pay him for taking that long expensive journey for a short time. That week, when calling here and there, I also told people of that week's



MISS BRADSHAW AND MRS. ROWLAND IN
MISS BRADSHAW'S GARDEN AT SENDAI

fujinkwai, a woman's meeting that was to be at my house very soon as of course lately it is impossible for Mrs. DeForest to have it. So on the day itself, we fixed chairs, got out photos and picture books, Bibles and hymn books and welcomed the guests. Mrs. DeForest sent over her Bible woman to help prepare and sent over the tea and cakes, and for a little while when the people were eating, after our meeting, they had the joy of Mrs. DeForest's coming over. You see I am trying to give you, as some have asked, a picture or rather a hasty glimpse of nine days' daily work, just as it has come. Next afternoon my college Koto-Gakko Bible class was here from quarter to two and after that, and work with my helper, it was time to go to the union prayer meeting of the Sendai missionaries, at one of the girls' schools here. The meeting was led most helpfully by one of the ladies of the Reformed Mission, the subject being appropriate to the approaching "Students' Day," namely "Intercessory Prayer." The next day, Friday, was filled up with notes and message sending, and preparation for the next day's student meeting. Perhaps I have not fully explained that I had called a meeting of students from all my classes and was expecting two Christian school-teachers to address them. One a man, a professor in the college recently back from his study in America, also two young Americans, one a Baptist missionary, who came to sing a hymn, and one a temporary teacher in the North Japan College having recently come to Sendai from Echigo to fill the place of one of the missionaries there. You see I thought it would be good to have some young foreigners also to help us on the International day or near it. Mr. Kimura, my helper, was leader, but I chose the Bible verses and hymns. I think it was a successful meeting, and the addresses were good and there were a number of earnest prayers. Many could not come but about thirty were here, and I hope that it will be a helpful memory, as well as that their prayers will help the world's students. I have had several rather interesting answers to some of my letters which I wish I had time to copy for you. Supper was practically skipped that night, for at 6 p. m. came about forty of the telegraph schoolboys and at 6.30 their leader and a professor from the North Japan College, who was to speak to them. Next day at the Union Students' Prayer Meeting which was at 6 a. m. in the chapel of that college, we who could not go (it being a men's meeting) prayed at home in union with them. After our morning church, I invited two schoolmasters, whose schools are several miles out in the country, to dinner. Before we separated we also had a little prayer meeting while the little girls' Sunday school was going on in my

upstairs rooms, and the boys' club with an unusually full attendance was going on in the big room downstairs. Two students whom I have not had an opportunity to meet lately were here for supper and a talk after it, but I was too tired to think of half I wanted to say until after they had gone and my opportunity also. Next morning before breakfast, I dispatched a message asking the Christian Club of the Medical School, if they wanted to have a meeting here that night in place of the regular Bible class. One of the men who I thought would be a good leader for the meeting came over to talk it over, and we so arranged, so that evening we had that kind of a meeting. Oh, I forgot to tell you about a lunch party that same Monday, for five girls from the Baptist school who belong to the Congregational Church, and are three of them valuable teachers in our church children's Sunday school. Monday is their weekly holiday and I invited them this particular Monday so as to have a little prayer meeting before the lunch—for their school students, as well as others through the world. They have good voices and sing well together, four of them taking the parts, so besides the meeting we had a good bit of singing. I had a card the day before Students' Day from Mr. Komatsu, one of the National Y. M. C. A. secretaries, saying that seventeen Tokyo Associations were to have a union meeting that Sunday afternoon addressed by a missionary, and that in the evening, thirty-five men from several Associations were to speak in sixteen churches, also that he, Mr. Komatsu, is to represent Japan at the Constantinople Convention. The Japanese Y. M. C. A. organ has an interesting article this month on that remarkable "Business Men's Meeting" in the White House, where such strategic plans and suggestions were outlined by Dr. Mott and others, and where so much was given toward Association buildings and secretaries in the Far East. But you have all doubtless read long ago about that meeting so I need not say more, though you at home cannot realize very much of the vital interest with which such wonderful news is welcomed by us out here. Being called off now, and also wishing to catch a ship, I will stop, hoping that even this hasty glimpse of a few consecutive days out here will serve to show you a little, how many things and objects need your faithful prayers, with which you can help more than you know.

BELIEVE me, whatever of dignity, whatever of strength we have in us will dignify and will make strong the labors of our hand; whatever littleness degrades our spirits will lessen them and drag them down. Whatever noble fire is in our hearts will burn also in our work.—*Leighton.*

THE BRAHMAN LADY

BY DR. JULIA BISSELL

Dr. Bissell is still kept from active service by broken health, but is pathetically pleased to be able to use her pen in behalf of India's women. The first of this series of sketches, "The Parsee Lady," appeared in the August LIFE AND LIGHT.

"RISE, O woman," says the Vida, "come to thy husband!" This is after the husband is dead and it is offered as the ray of light and hope left to the woman,—to the Brahman Lady. It was truly the one ray of hope. "What is our faith, our God? Our God, that means them," pointing to the husband. "If they be there then we are well off and happy. That's what we worship." These are the words of a Brahman wife whose husband had been a joyous believer in Christ for three years. Separated by her relatives, after his baptism, they were true to their love for each other and with their boy were reunited.

"A Brahman may suspend reading the Vida if a woman be in sight"—another sentiment that needs revision in the light of modern beliefs. "The cuckoo sips the juice of the celestial mango tree and is not proud; the frog drinks swamp water and quacks with conceit"—this is a Hindu proverb that may mean what Job meant by wisdom. "We have this juice let us keep it." "And when your husband dies what happens?" "Why then we are unfortunate and sad"—literally, "we spend our days in a desert." The term "spend our days in the desert" is one that means unhappy and with Brahman and other Hindu ladies means the lot of the widow. "If I am unfortunate, why, then the way is to go to Benares." "And what do you do there?" "Why, have baths and get merit, worship and return, that's all, then drag out the rest of our days here. What is there for us to hope for?" Another says, "Our destiny is a very hard one. Who leads such unhappy days?"

"Though he be unobservant of approved usages," so Manu's code says, "or devoid of good qualities, yet a husband must be constantly revered as a god by a virtuous wife." Musing on these and on similar facts Kipling said, "The foundations of Hinduism are utterly rotten."

Some years ago, in 1888, there was printed a treatise named "The Temple of the Attributes of an Excellent Woman." This refers to ladies in Brahman homes and others of the same rank. This reads: "The woman is the servant and the man the one to be served. Therefore the woman should always heartily serve her lord. Women obtain happiness in this world and the next by the worship of their husbands. The noble,

loving women of this age should serve their husbands with body, mind and speech. With much faith and love and joy should she worship him as the Supreme." These words on "Husband-worship" will hardly satisfy the reformers of to-day yet are in harmony with many existing native customs. "If their favor may be retained then it is well with us; what do we want after that?"

The "devoted wife" is the lady who is praiseworthy and is praised. This is the safeguard of the Brahman home. The lady in that home then presents a type that has been trained to regard the life of a true faithful wife and mother to her husband's children as her ideal. This is not so far from Western ideals. And one need not probe deep to find this principle. There is no point that is so readily admitted. The result is that the Brahman maiden is trained severely, strictly. Any ways or habits that hint at an attempt to attract attention or admiration are immediately frowned upon. The bearing of the maiden must be modest. There must be readiness for any home duties of the best ordered home. A right-minded Brahman lady has pride in a well-ordered home. Save in the homes where there is wealth, one duty is to repair in the early forenoon to the tanks or standpipes to draw water. One meets these women in the streets, with brass or copper water pitchers of various shapes on the head or on the hip. At times more than one of them filled to the brim with water is carried home by one person. Several trips are sure to be needed for the family supply—for the baths, the raiment that must be washed and sundry other uses in the home. Forevermore to the credit of these wives be it stated there is seldom if ever any reluctance shown regarding these duties. Home duties make up the life. The day's routine must be conformed to the appointments of the master of the house—his hours in school if teacher or student—for many a Brahman student has his little wife at home;—at an office if in a government position, in the bazaar if in trade. This devoted little lady at home awaits his return at even-time and serves him a dainty meal with her own gentle, pretty, timid olive-brown hands on the wrists of which the bangles jingle pleasantly. She learns his favorite dishes, studies his tastes, and strives to please.

"Do we have our hour for meditation and worship at even-time? Oh no, we go to the shrine every day, walk around it, worship, leave an offering, and return home. Who asks what we do?" This visit to the deity in some near or remote shrine in the town is a part of the day's program, varied at times on festival days.

"The assembly is upstairs. That's where they may be found any time

when at home. No, we stay down here." That is the way the husband is mentioned. "Our assembly is in bed to-day; there's fever and they say there is some cough. Who may say what may happen?" "Why, we wanted to inform you that there is a sort of cold and fever at home, to-day, and if you will go with me as far as home we shall be pleased." That is the husband when he refers to his wife. This is intended as a delicate, reserved way, not as a slight. At times he says, "Our person at home is in bed."

These, our Brahman sisters, learn to read and write in these days so that there is now a type of handwriting that is the Brahman ladies' hand. They write letters more or less, according to their station, study at times even after widowhood has become their lot. Some have a higher training as in the Normal College at Poona, Western India; this is not with a view to teaching necessarily, but—"I liked study, that is why." What they read is ordinarily determined for them by gentlemen of the family. On some afternoons appointed beforehand, one may see, if invited, which is rare, a room full of these ladies who have gathered to hear their "Purans" read. These are the histories or biographies, mythical or historical, of noted Hindu women of the past,—their ideals of to-day. This is a very proper way to spend the afternoon. It is a serious occasion. There are no refreshments served; there is little levity apparent. Savitribai, a most exemplary wife, is one of their ideals.

Of the best types of these Brahman sisters one need to-day but mention Mrs. Ruphmabai, M.D., who studied medicine and is the appointed head of a hospital in the state of Baroda; or Mrs. Anandibai Joshi who was in the United States, won an M.D., lived a rigid life here as a Brahman lady and returned to die soon; or of Ramabai, a Pundita of Hinduism, one in a thousand, and now a disciple and follower of Jesus Christ who has pointed the way of hope and salvation to so many Hindu sisters. Her story is "writ large" in India everywhere. Mrs. Justice Ranadi, wife of an eminent judge of Bombay, is a prominent example of an enlightened Brahman lady. She was often present at the ladies' "Purah Parties" in that city to which were invited many ladies of intelligence from different sects, and she appeared with dignity yet was at ease and was simple-hearted. These Hindu sisters all with one mind disapprove the liberties of the ballroom, but not so the out-of-door pastimes as tennis or golf, or indoor receptions or dinners unattended by dancing and décolleté dress, at which they wonder.

Mrs. Patwandhan, wife of one of the wealthy pleaders of Ahmednagar, was of the last type of Brahman lady. She had a large, complex house-

hold to order, was most capable there, pleasant and even tempered, possessed of excellent sense, attended to every detail of her duties and showed abilities that would have been an ornament to any position. 'Twere a pity such talents were not available for the public weal which a lady of that type was most eminently fitted to serve.

The pilgrimage is another proper duty for these ladies and one often performed. There are many shrines—Wai on the sacred Krishna River, Pandharpur, Benares, Rushkur near Benares. This is a separate heartrending story with its views of those who bathe in and drink and take home the sacred water, order the images bathed, offer gifts and distribute alms, pay money to feast so many Brahmans as merit, return weary and foot-sore and heart-sick as before; and at last die with the eyes fixed on the temples and shrines they have visited. All these rites do not remove the burden of sin nor offer hopes of the future, nor bring knowledge of the God who said, "I will be to them a sanctuary, and they shall be my people, for I will have mercy on them"; or the Christ who said in the hour when he poured out his inmost desires, "Other sheep have I which are not of this fold"—"that they may all be one as I, Father in thee, and thou in me."

A GREAT EVENT AT TALAS

BY SUSAN W. ORVIS

COMMENCEMENT days are over. It has been a great week for Talas, and one of the best Commencements we have ever had. We look back with a feeling of relief but also one of real satisfaction for we feel that our pupils are fine boys and girls and our teachers faithful and reliable. I say "boys and girls," because this year we have had much to do with the boys' high school here; and since Mr. Wingate has gone Miss Loughridge is acting as principal of that school also. Eight boys and three girls received their diplomas yesterday after giving their orations and essays before an immense crowd in the tent which we put up on the tennis court for Commencement week. The weather was fine and over a thousand people were present. All were admitted by tickets which had been sent out from the schools. We were especially pleased to have many teachers and leading people from the native schools of Talas and Cesarea. There is a friendly attitude toward us and our work this year on the part of the Armenian church schools which is different from that of other years. We try to cultivate such a friendship.

Doubtless the visit of the Catholicos of the Armenian or Gregorian Church has had some influence with the people in this regard. Last week he arrived in Cesarea on his way to Yozgat, and we were invited to attend a reception given in his honor. Later he accepted our invitation to visit the schools in Talas. The day was given up to arrangements for his visit. He was most cordial in his expression of interest and sympathy with our work, and even in his own church spoke in praise of these schools and their influence. On Sunday we had our baccalaureate sermon given by one of the pastors in Cesarea. His church is what is called "The Enlightened Community." Though they are not registered by the government as Protestants,



LUMBER FOR THE NEW BUILDING

they accept the evangelical doctrines and simple service that we use in our churches. This pastor gave us a helpful address, and we were glad to have him with us. In the evening of the same day we had a beautiful vesper service on a hilltop not far from the school. Mr. Holbrook spoke in English to the students and teachers. Very fittingly he chose as his subject "The Transfiguration." Vision and then Service may summarize his thought.

On Tuesday our girls gave a pretty Cantata with a Maypole and flowers and fairies. This was given by the Ready and Willing Club, and at the close of the program various pieces of lace and other things made by the girls were displayed and offered for sale. The profits are given to help needy girls in school or for relief to the poor of this country.

On Wednesday the kindergarten program was given in the tent and the little children looked very attractive in their white suits. These had been loaned to those of them who could not provide their own.

The greatest day of all the week was Thursday when we gave our diplomas, and the schools closed under happy auspices. We believe we shall have a full school next year and if the new building is ready all will be well.

You will be glad to know that we laid the cornerstone of the building at the close of our Commencement program. The whole audience went over



MISS LOUGHRIDGE BESIDE A PILE OF LUMBER

to the site and we had a brief program there. First, we sang "Coronation" in Turkish; then Mr. Holbrook placed in the stone the things which we had selected,—the Bible in Turkish, Greek and Armenian, to show that this school's purpose is to teach the Word to all the different races of Turkey. The American Board Almanac for 1910, the centennial year was the next in order. A sketch of the history of the Talas Girls' School from its early beginnings with three pupils to its present place of influence had been prepared by Miss Burrage. This was followed by the little leaflet which I wrote for the boys and girls of the mission bands last year. The editor's note at the end was given in substance to let the audience know how the money had been raised for this building. The beautiful spirit of sisterhood manifested in the fact that from the Micronesian Islands had come the first gift, our "nest egg," was emphasized. Then the people were interested to hear how our own girls had given money to help build a school for the girls of China. The list of one hundred and thirty-five graduates from the Talas Girls'

School was the last thing put into the cornerstone. Mr. Holbrook made the necessary explanations as each book or paper was put into place, and then closed with words of appreciation of the service and influence of these graduates who have gone out from this school, and with an appeal to those girls now studying here to build their lives on the living Christ who is the cornerstone of our faith. Mr. Kojayan, our teacher of Turkish and Armenian, was asked to translate for him so that all the people might understand. Then Miss Loughridge stepped forward and performed the ceremony of laying the stone. After the stone was in place our pastor offered prayer and the audience joined in singing the doxology. It was a simple service yet it was inspiring and beautiful. The boys and girls from the schools stood in front and the great audience formed in lines along the upper terraces and on the piles of dirt thrown up where the foundations had been dug. Everyone was attentive and it was most impressive.

MISSIONARY LETTERS

CEYLON

Miss Susan R. Howland writes from Uduvil:—

The school year of the vernacular department closed as usual in March with the annual government Grant-in-Aid Examination. One hundred and forty girls were presented for examination. This is the largest number ever presented at the government examination in this school, and we received a larger grant than usual.

This has been a year of sunshine and shadow. Near the close of the first term of the school year there was an epidemic of dysentery and fever and it was thought best to close the term two weeks earlier than planned and add a week to the vacation.

One bright event during the term was the marriage of our school nurse. The teachers and pupils took much interest in decorating and preparing for it and it was a pleasant wedding.

It was during the closing days of this term that we had a farewell meeting for Miss Green who was leaving on furlough because it seemed to be her duty to be with her mother who was left alone by the death of Miss Green's sister. Her consecration, strong Christian character, love and thoughtfulness for others cannot fail to bring forth fruit in the lives of those who came under her influence.

Mr. and Mrs. Ward came to Uduvil before the opening of the next

term. The Training School examination came in the vacation in August. Seven out of nine were successful in the admission examination, three out of five in the first year and all three of the second year candidates.

The Christian Endeavor Societies have kept up their Sunday afternoon meetings regularly. The younger members of the Senior Society are meeting separately so that we now have four societies in the school. During the visit of Dr. and Mrs. Wyckoff of the Arcot Mission, India, a Christian Endeavor Rally was held at Uduvil, addressed by both Mr. and Mrs. Wyckoff.

After the rally was the ceremony of the laying of the cornerstone by Mrs. Wyckoff, of the building given by the Woman's Board, Boston, which has rooms for dispensary, infirmary, and a room for school supplies, as well as a veranda class room.

The daily and Wednesday afternoon Bible lessons have been continued during the year. In July one hundred and twenty took the All-India Scripture examination, eighty-eight from the training and vernacular schools and twenty-six from the English school, also six teachers. The Bible examination was held at the close of this term. This was reported in our local paper as follows: "Uduvil Boarding School, vernacular and English departments, and the Training School held a public function which was greatly enjoyed by the visitors present. The manager, Dr. T. B. Scott, presided. A very interesting program occupied some three hours or more. The various Bible classes had an oral examination conducted by the several teachers with questions from the visiting pastors. Instrumental music and singing in English and Tamil varied the program. Bibles were presented to forty-nine girls, those who have been in school at least a year and who have not previously received one.

"The honor roll of names was called showing a large number of girls whose standing for the whole term has averaged above seventy-five per cent. Announcement was made that more than one hundred girls had passed the All-India Sunday-school Examination. Miss Guanamuttu Saravanamuttu received the medal given to the highest in rank in the Teachers' Examination."

Of the one hundred and fifty-six in the vernacular school and nineteen in the Training School eighty-three are church members, thirty of whom are from Sivite homes. The number from Christian homes is seventy-five or forty-two per cent of the whole. In the English department the number from Christian homes is sixty-four per cent and of church members fifty per cent.

SPAIN

Miss Anna F. Webb writes from the Colegio Internacional, Barcelona:—

There is a great deal of interest in the school in a great many quarters. The first week in May we gave a "May *Fiesta*" out of doors under the trees. We had a May Queen, some gymnastics and the Maypole dances interspersed with songs. The girls did very well, and looked as pretty as pictures. It was the most excellent advertisement we could have invented,



THE MAY FIESTA AT BARCELONA

for it has been talked of everywhere. The editor of the only woman's paper in Spain was present, and she was so much interested that she had her own photographer come to take pictures for her paper, and has written an article illustrated for this coming number. Of course it is written in Catalan and not Spanish, but you can see that it means a great deal for a Roman Catholic to dare such a thing as to write us up,—a Protestant girls' school in Spain! She asked me for notes so that she could write her article.

“NEITHER church nor creed, nor ritual can satisfy the world's need; only an uplifted Christ can do that. If this be so, is it not our manifest duty always and everywhere to lift up Christ as the world's only hope?”

Our Work at Home

NORTHFIELD SUMMER SCHOOL

JULY 14-21

BY E. HARRIET STANWOOD

Not daunted by the intense heat of the preceding weeks, they came,—the women who had already come for seven summers,—women who had been just once and wanted more, women who had looked into the new text-book and wondered what their society would do with it, besides a large company of young women and girls who liked camping and were ready to combine with it some work which would tell next winter,—four hundred and thirty-eight registered, representing eleven denominations. The Congregationalists numbered one hundred and fourteen; the Baptists leading with two more. In Miss Calder's Aloha Camp were sixty girls, including twenty-five whom Mrs. J. W. Hale of Essex North Branch had brought with her. There were also Camps Westminster, Wesleyan and Salaam, names which may hint at the denominations only that "Salaam" is not distinctively Baptist. Betsey Moody Cottage, headquarters for the committee, East Hall, Weston and Marquand had no spare room, and there were more tents than ever before.

Mrs. W. R. Moody's graceful welcome and Mrs. Peabody's address the first evening set the wheels revolving smoothly and there was no creaking afterwards. Dr. W. H. Griffith Thomas enlivened his vigorous, logical talk upon Paul's missionary journey with now and then a piquant illustration, and held steady attention each morning through the Bible study hour. Not to have Mrs. Montgomery, so important a factor in the Summer School, was indeed a disappointment; but it was a piece of good fortune which secured Dr. Arthur J. Brown, Secretary of the Presbyterian Board, to lecture upon the successive chapters of Dr. Speer's book, *The Light of the World*. This he did during six interesting and helpful hours. Miss Mary C. Peacock's normal class was a fine opportunity for those who would really study each day. Mrs. Edgar O. Silver, who was to have the daily class in the Auditorium; was detained by illness in her family. At the eleventh hour Mrs. W. H. Farmer of Montclair generously responded to the call for help in Mrs. Silver's place, and so suggested and illuminated plans for study that many a woman who had faltered as she anticipated next year's study, said, "I know now what I can do." Miss Calder had a

class for the younger girls in *Western Women in Eastern Lands*. The methods' hour was given to consideration of methods in senior, young people's and children's societies, led by Mrs. Germond, Miss Thompson, Mrs. Hawkins and Mrs. Wilbur, with a question box one morning.

Miss Melcher and Miss Crane represented the Student Volunteer Movement. Miss Elsie Hand trained a fine chorus of girls who added much to auditorium meetings. Miss Van Nest, Dutch Reformed, Mrs. Comegys, Presbyterian, Miss Butler, Methodist, Miss Spalding, Episcopal, and Miss Ellis, Baptist, shared with Miss Stanwood the presiding, one illustration of the interdenominational fellowship and work.

Missionaries were always in demand and aided in various ways. At the rally on Sunday evening eighteen were presented to the audience from Japan, China, Micronesia, Guam, India, Korea, Turkey, Persia and Palestine, eight of whom made brief addresses. Five young women under appointment were also introduced. During the week there was added opportunity to hear from the foreign field. The Misses Baldwin, now on furlough after their eleven years at Truk, told of their work there and of their anticipation of a new field at Kusaie where they are to be stationed on their return to the Islands in the autumn. Mrs. Chauncey Goodrich of Peking, after her thirty-two years in China, told in her inimitable way of work and change and existing conditions in that country. Mrs. George P. Knapp, the only representative from Turkey, held the attention of an interested audience with her accounts of varied experiences in Bitlis, Harpoot and out-stations. It was a great pleasure to listen to Dr. W. L. Ferguson of Madras, who has also visited several other missions in Asia, Africa, and the Philippines. Dr. Hamblen of Japan bore well the special responsibility of representing that wonderful country and work for and with its people.

One announcement in the program, "The World in Northfield," had made anybody who had attended "The World in Boston" wonder how the "world" could be moved into so small a space; but the Northfield campus has wonderful possibilities, never yet thoroughly tested. Five tents, not in a row but at easy distances apart, represented life and mission work in Turkey, India, China, Japan and Micronesia. Mrs. Goodrich in the China tent impersonated a Chinese hostess receiving in her home a Chinese lady guest, accompanied by a maid servant. Conversation in Chinese was made possible by the presence of Mrs. Goodrich's daughter Grace, who not only talked but sang. A subsequent talk in English explained pictures and curios. Another day Mrs. Goodrich had a station

class of pupils of all ages, from a young girl to women who might have been great-grandmothers and who were slow to learn. In this tent Dr. Hall, formerly of Korea, presented a hospital scene. Mrs. Bennett, for many years in Japan, was much at home in the Japan tent, where tea was graciously served with all the proper formalities, and where a charming company of children tripped lightly through many kindergarten exercises. Mrs. Ferguson, aided by her daughters, with Miss Butler and several young ladies, vividly portrayed a variety of scenes in India home and school life, including the little widow who, humiliated and neglected, sat by herself while others were active and talkative. In the Turkey tent Mrs. Knapp was assisted by girls from the Aloha Camp, who reclined upon divans, made coffee, and acted a little play written by Mrs. Hawkins. The Micronesia tent with its sand floor, mats, shells, canoe and various Island specialties, was the place where the Misses Baldwin, assisted by Mrs. Case formerly of Guam, could show something of the life and work of which they have been a part. This little "world" offered unusual attractions for four afternoons, due to the indefatigable workers who planned and executed. Many of the guests went from tent to tent and gained new impressions of what was before more or less familiar. The lesson conspicuous through it all was the purpose of making more real the work that is being done and the need of more work and workers. It was a week full of rich experiences with impulse which must turn to good account.

THE SIMULTANEOUS CAMPAIGN

OCTOBER, 1911

As stated in the *LIFE AND LIGHT* for August the Woman's Board of Missions has heartily concurred in the plan of Post-Jubilee work sent out by the Central Committee on the United Study of Missions. Accordingly it is hoped that all our Branches will enter with enthusiasm into this interdenominational Simultaneous Campaign, choosing such a week in October as best suits the convenience of the different denominational missionary societies in each town.

Among the suggestions issued by the Committee are these; That each Board issue a circular letter to every auxiliary, early in September, urging its participation. As this is a simultaneous effort of all denominations, the entire town or city will be reached by this call;

That each Board be fully prepared with sample magazines, member-

ship cards and a bright, attractive leaflet, giving "reasons" why one should be "a member of our Society"; That each Board urge its Branch officers to organize new auxiliaries during the month of October in churches hitherto without them and to send immediately reports of such organizations to the Boards; That a careful record be requested of members and subscriptions gained, to be sent to the Boards, both for the denomination and for the grand total of all.

There is also a list of suggestions for the local societies, as follows:

Recommendations for Local Societies:

a. Each auxiliary having been informed by its Board through magazine and circular letter, will arrange to unite with other auxiliaries in the town or city, in a prayer service asking God's blessing on the effort.

b. Every church shall have a committee of its ablest women to canvass the entire woman membership within a certain definite time, say ten days. One woman to twenty would be a good division.

c. An appeal should be made for membership in the auxiliary, and a subscription to the woman's missionary magazine secured,—coin cards, sample magazines and membership cards to be furnished by the Boards.

d. At the close of the time specified, let all committees meet for a luncheon, or supper, with reports of success.

e. If there are churches without auxiliaries this would be a good time for them to organize. Any town, village or city may enter the contest.

We are confident that with the approach of the autumn there will be a grand rallying of Congregational forces, and that with prayer and with purpose the October Campaign will soon be on. The Campaign leaflets and sample magazines are ready for the first orders. May the blessing of God rest upon this united, simultaneous effort to advance His kingdom!

WAYS OF WORKING

The women of Montclair, N. J., are planning a most delightful series of drawing-room lectures on the study book for the coming year,—Robert Speer's *Light of the World*. A committee representing seven denominations is arranging a series of weekly lectures. Each denomination fur-

nishes its biggest and best drawing-room for one meeting and acts as hostess on that day. Tickets for the seven lectures are sold for one dollar, the price to include a copy of the study book. The lecture covering the topic of each chapter is to be given by some expert. So great is the demand for tickets that hundreds have been sold already and it looks as if it might be necessary to hold the lectures in the banquet hall of the hotel. In addition to the study features it is planned to have a guest of honor at each meeting and to close with a social half hour. Some such plan is possible in almost any town. One large, popular course like this would undoubtedly result in a number of small, informal classes for closer study of the text-book.—*The Helping Hand*.

This has been a busy summer for Vermont women especially interested in the Woman's Board. That means all Vermont women, for those few who were not interested in June are among the most active learders now.

From Northern Vermont we learn of one missionary society which held an important business meeting in the woods, in the course of a day's picnic. A few outside friends were invited. They are members now and helped in the arrangements for an elaborate garden party given a few weeks later for the benefit of the society. All through the state we have heard of "missionary society picnics," for business, sewing, discussing, or sometimes merely for social pleasure, showing that interest in the Branch did not flag during the summer but rather increased from week to week. We learn that much quiet work has been done the past four months by these women of Vermont. It was easy, it appears, in the course of informal visits from porch to porch to leave literature, missionary magazines or even study text-books for non-members to peruse at leisure. Thus from the Canada line to the Massachusetts border we have had reports of summer accomplishment in Vermont.—J. E. P. in *The Vermont Missionary*.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th, with a delegates' meeting on Tuesday, November 7th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session in the Broadway Congregational Church.

The ladies of Norwich will be happy to entertain *delegates appointed*

by the Branches, and women who have ever been under appointment as missionaries of the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Leonard Woolsey Bacon, 35 Lincoln Avenue, Norwich, Conn., before October first. Owing to new railroad restrictions which go into effect November 1st, there will be no reduced rates.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appears in our August issue, with the first program in detail.

PROGRAM II

HINDUISM: Its Deficiencies. Its Points of Contact with Christianity.

Material: Text-book, pp. 43-59. Current *Life and Light*. *Women under Hinduism*, *The Altruism of Hindu Women*, *What Radha Told to Ruthbai*, leaflets published by the Woman's Board (see cover). Valuable help may be found in the Reports of the World Missionary Conference, Vol. I, pp. 138-152: Vol. III, pp. 42-52: Vol. IV, ch. vi.

Aim: To be fair to Hinduism and have its best points clearly set forth. To leave in the minds of all present the spirit of praise to God for His Son, the Light of the World, and the spirit of prayer that India may discover the Light in its fulness.

Preparation: Have the same charts hung as were made for the last meeting, having added to the Defining and Pronouncing chart words which occur in connection with this lesson, like *Avidya* (ignorance), *Karma* (deeds), *Moksha* (salvation by communion with God).

Arrange the women who come to the meeting upon a *Hinduism* side of the room and a *Christianity* side, parts having been previously assigned to certain ones who speak for all and carry out the following plans:—

HINDUISM		CHRISTIANITY		
<i>Its Worst. Its Best</i>		<i>Scripture Responses</i>		
I. Its Worst		I. The Difference		
3-minute readings, or papers.	{	a. Caste.	- Alternating	a. Matt. ix, 10-13. Jas. ii, 1-4.
		b. Womanhood.		b. Matt. ix, 19-22.
		c. False ideas.		c. Rom. iii, 23. Luke xviii, 13-14.
		d. Bad gods.		d. Ps. cxxxvi, 1; ciii, 8-14.

II. Its Best

II. The Likeness

- 3-minute talks. {
a. Oneness in Brahma.
b. Incarnation.
c. The spiritual view of life.
d. Salvation by communion.

- a.* Deut. vi, 4-5.
b. II Cor. iii, 19 f. c. Jn. i, 1.
c. II Cor. iv, 16-18. Rom. viii, 6-10.
d. Acts xvi, 31, 4-12. Jn. xv, 4-5.

Prayers of Praise, and of Intercession for India.

A prayer which might be used by all in concert.

We praise Thee, O Lord, that thy pure Truth has shone upon this dark earth. We praise Thee that all the broken rays of light are made complete by the one perfect Light, our Saviour, Jesus Christ. We thank Thee that even we, unworthy, have known this Light and warmed our souls in its rays.

Now we beseech Thee for India's salvation. Hasten, Thou, to lighten her dimness from north to south, from east to west, through the power of the Divine Spirit. Amen.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Portland, Woodfords Ch., Aux., 13.55; Waterville, Miss Baird (to const. L. M. Mrs. Charlotte S. Rice), 25; Westbrook, Cong'l Ch., 6.95. *Jubilee*, Portland, Mrs. George B. Swasey, 10, High St. Ch., 20,

75 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Claremont, Everlyand Club, 12.29; Farmington, Aux., 25. C. R., 6.85; Hampton, Aux. (to const. L. M.'s Mrs. Alfie L. Godfrey, Mrs. Lucy A. Marston), 50; Keene, Court St. Ch., Aux. (25 of wh. to const. L. M. Mrs. Annie Hurd), 43.75; Merrimack, Aux. (to const. L. M. Mrs. Annie A. Foster), 25; Nelson, C. E. Soc., 2.50,

170 39

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Seminary Ch., Sunbeam M. C., 5.63; Ballardvale, Union Ch., C. E. Soc., 5.68; Lawrence, South Ch., Woman's Miss. Soc., 12.81, Jr. C. E. Soc., 6.50; Lowell, Pawtucket Ch. (to const. L. M. Miss Mabel Page), 25; Medford, Mystic Ch., Woman's Assoc., 16; Montvale, Social Workers, 5; Wakefield, Miss. Workers, 5,

81 62

Barnstable Branch.—Miss Carrie E. Mitchell, Treas., South Dennis. Friend, 16; South Dennis, Aux., 18,

34 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Dalton, Mrs. L. F. Crane, 250, S. S. C. R., 6; Pittsfield, Friends, 95. Less expenses, 7.68,

343 32
50 00

Boston.—Union Ch., *Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Cliftondale, C. R., 4.25; Danvers, First Ch., Aux., 12; Lynn, Central Ch., Pro Christo Soc., 10; Salem, South Ch., Aux., 9.36; Swampscott, Aux., 4,

39 61

Franklin County Branch.—Miss J. Kate Oakman, Treas., 163 Main St., Greenfield. Greenfield, Aux., 5; Northfield, Aux., 13.02; South Deerfield, Aux., 9.77; Falm. S. S. C. R., 5. *Jubilee*, East Northfield, G. B. W., 25,

57 79

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Hatfield, Aux., 31.15, Wide Awakes, 2; Southampton, Aux., 1; Worthington, Aux., 10. *Jubilee*, Northampton. Edwards Ch., Miss. Soc., 25,

69 15
4 50

Melrose.—Jr. Dept. S. S., *Middlesex Branch.*—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Marlboro, Aux., 7; Natick, F. M. S., 50,

57 00

Newtonville.—Mrs. Josephine Eddy,

150 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, First Ch., Beginners' Dept. S. S., 5; Campello, Aux., 40; Weymouth, South. Old South Ch., Aux. (Len. Off., 5.10), 13.57,

58 57

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge. Auburndale, C. R., 7.85; Boston, East, Maverick Ch., Miss Mary E. Fales, 3; Boston, South, Phillips Chapel, Jr. Dept. S. S., 1.30, Phillips Ch., Aux., 1.29, Y. L. Soc., 60; Brighton, For. Sec., Woman's Assoc., 50; Brookline, Harvard Ch., F. M. S., 2.50, C. R., 16.15; Cambridge, First Ch., C. R., 2.5, Pilgrim Ch., Title, 60, Y. L. M. C., 25; Chelsea, Central Ch., For. Dept. Women Workers, 25; Dedham, Aux. (add'l Len. Off., 50 cts.), 4.41; Dorchester, Central Ch., Aux., 7.25; Harvard Ch., Woman's Benev. Soc. (Len. Off., 5.23), 25, Clover Club, 5, Pilgrim Ch., Aux., 9, Romsey Ch., Woman's Union, 10; Everett, First Ch., Ladies' Miss. and Aid Soc., 82; Faneuil, C. R., 27.78; Jamaica Plain, Central Ch., C. R., 16.03; Neponset, Trinity Ch., Stone Aux. (Len. Off., 5.25), 8.40, C. R., 8.23; Newton Centre, First Ch., For. Dept., 65; Newton Highlands, Aux., 13.36; Norwood, Prim. and Jr. Dept. S. S., 6; Roxbury, Eliot Ch., Aux., 25, Highland Ch., Aux., 63.12; Somerville, Broadway Ch., Aux., 13; Waltham, First Ch., F. M. S., 40, C. R., 18; Watertown, Phillips Ch., Aux., 25; Waverley, C. E. Soc., 1.05. *Jubilee*, Boston, Mrs. Isabelle Alexander Robey, 100, 1,224 93

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester, Warren, Aux., 4; Westboro, Aux., 11 Whitinsville, Little Light Bearers, 8.07; Winchendon, Worthley M. B., 3; Worcester, Hope Ch., W. M. S., 10, Park Ch., Woman's Guild, 15. *Jubilee*, Miss Josephine Aldrich, 5, Miss Eliza Barnard, 50; Clinton, C. E. Soc., 10; Worcester, Plymouth Ch., Aux., 28.78, 144 85

Total, 2,215 34

LEGACY.

Boston.—Jemima R. Wilder, by Harry M. Aldrich, Edward B. Wilder, Extrs., 300 00

RHODE ISLAND.

Friend, 100 00

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Central Falls, Senior M. C., 100; Pawtucket, Park Place Ch., Pro Christo Soc., 10; Peace Dale, Aux., 160, M. B., 10; Providence, Park Side Chapel, C. E. Soc., 18.08, Pilgrim Ch., Laurie Guild, 30, C. R., 13.68, Plymouth Ch., Aux., 9.50, C. R., 7, Morning Stars, 25; Riverpoint, Wide Awake M. B., 5; Saylesville, Aux. (to const. L. M's Mrs. Lorenz Flick, Mrs. Anna T. Peace), 50; Westerly, Service Seekers, 20; Woonsocket, Ladies' Union, 45. *Jubilee*, Providence, Mrs. Ira N. Goff, 5, 508 26

Total, 608 26

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, C. E. Soc., 5; Danielson, Aux., 8.43, 13 43

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Inter-

est on Clara E. Hillyer Fund, 212.50; Interest on Julia W. Jewell Fund, 67 50; Berlin, Aux., 17.50, C. R., 12; Bristol, Aux., 15; Buckingham, Aux., 2; East Hartford, Aux., 30; Glastonbury, Aux., 236.70; Hartford, Asylum Hill Ch., Girls' Miss. Club, 40, Harmony C. R., 15.88, Center Ch., C. R., 1.50, Park Ch., 15.75; New Britain, South Ch., F. M. S., 49 81; Rockville, Aux. (Mite-box Off., 25), 85; Suffield, First Ch., 35; Unionville, Aux., 56.62; Windsor, Aux., 2.25. *Jubilee*, Gifts, 20.15, 915 16

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Bridgeport, Second Ch., Misses Carol and Ethel Sterling, 50; Mrs. J. H. Van Tassel, 50; Centerbrook, Miss Hubbard's S. S. Cl., 1; New Haven, United Ch., Aux., Deceased Friend, in mem. of Miss Heleu Townsend, 700, 801 00

Total, 1,829 59

NEW YORK.

Jewett.—Mrs. J. C. Dorward, 100 00

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. *Jubilee*, White Plains, Ladies' Aid Soc., 20 00

Total, 120 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, Mt. Pleasant Ch., Aux. (75 of wh. to const. L. M's Mrs. A. A. Brown, Mrs. E. A. Davis, Mrs. J. B. Richards), 79.48, C. R., 22.65, Boys and Girls M. Club, 14; Md., Baltimore, Associate Ch., C. E. Soc., 37.50; N. J., Jersey City, First Ch., M. B., 25; Newark, Belleville Ave. Ch., Aux., 15.02, Y. W. Aux., 15, M. B., 15; Nutley, Aux., 15.57; Plainfield, Aux., 15; Upper Montclair, Aux., 36; Westfield, Aux., 75, S. S., 15. *Jubilee*, Orange 10, 390 22

SOUTH CAROLINA.

Charleston.—Circular Ch., Prim. Dept. S. S.,

CALIFORNIA.

San Diego.—Miss Susan E. Thatcher, 30 00

GIFT RECEIVED THROUGH BUILDINGS COMMITTEE.

Massachusetts.—Friend, 300 00

Donations, \$5,008 87
Buildings, 628 93
Specials, 104 50
Legacies, 300 00

Total, \$6,042 30

TOTAL FROM OCT. 18, 1910 TO JULY 18, 1911.

Donations, \$79,396 99
Buildings, 27,476 87
Specials, 1,796 48
Legacies, 17,186 59

Total, \$125,736 93

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THE STUDENT CONFERENCE AT CONSTANTINOPLE

BY MARY MILLS PATRICK

President of the American College for Girls

Through the courtesy of the editor of *The Student World* we are permitted to reprint this interesting view of the "Significance of the Conference," from the July number of that valuable quarterly.

During the early centuries of Christianity, Constantinople acquired the habit of religious conferences, as five of the nine Eastern Oecumenical Councils, if we include the Council of Chalcedon, were held here. It has been long, however, since Christianity has been sufficiently united or vital in the Near East to call for a general council, and in late years political conditions have not rendered such manifestations possible.

It was the privilege of the World's Student Christian Federation to organize the first modern religious conference in Constantinople; and the progress of thought was shown in the fact, that, unlike the old Councils, the aim of the Conference was not doctrinal, but spiritual. The environment, it would seem, of the old Councils is comparatively unchanged; St. Sophia, the Hippodrome, and the city walls recall the scenes of the former doctrinal discussions which were the aim of all religious councils. In those days the butcher and the baker provided would-be purchasers with heated arguments even in the early morning hours, instead of with meat and bread, and the street corners echoed with the names and attributes of Deity.

The recent Conference shows how the world has advanced since then for it was marked by an earnest seeking after God, and in this fact lies its deepest significance and it also well illustrated the growing spiritual possibilities of the human race. Over thirty nations were represented and many branches of the Christian Church, yet, the aim of a united spiritual

growth was never lost sight of; differences of doctrine were apparently forgotten. The full significance of the Conference, therefore, was spiritual and characterized a new era in the Near East in the general public recognition of eternal realities.

The vitality of Christianity at the present time was shown in many different aspects of the Conference. There was first of all the international aspect. Constantinople is always a meeting place of the nations and it was most inspiring to see the dark skins of the South and Far East, side by side with the blondes of the North and West, all joining in a common worship of God. It has often been remarked of the American colleges in this part of the world that their strongest service is in developing the spirit of brotherly love among opposing nationalities. This feature was very noticeable in the Conference. Delegates from many nations whose political relations are not the most amicable gained a friendly knowledge of each other which they will never lose, for the friendship established in a common religious devotion is of the strongest kind.

The vitality of Christianity in the world at the present time was also shown in the high intellectual tone of many of the addresses. A result of a pure Christianity is always an intellectual as well as a spiritual uplift, and this principle the World's Student Christian Federation well illustrated. Distinguished speakers had been invited to attend the Conference from some of the leading universities and colleges in the world, and the result was a series of scholarly addresses that gained the respect of all for their intellectual power. These addresses were repeated in various parts of the city and aroused the enthusiasm of many different classes of people. Scholars, leaders of European society in Péra, students of Mohammedan schools in Stamboul, besides many from the rank and file of the general public expressed their appreciation of the lectures that they were able to hear, and many invitations for further lectures were refused by the best speakers in the Conference.

The results of the Conference will be widespread in influence over women students of the East. In some respects, however, the problems of the work of the Federation among women are not separate ones, for the countries of the Near East are as ready as those of many other parts of the world to grant to women their share in the development of national life. The high schools for instance in the Balkan Peninsula for girls and boys offer the same curricula, and the universities of Greece and other countries of the Balkan Peninsula are open to women.

Work among Mohammedan women has not yet been considered, and would present unique problems, for the position of Mohammedan women is different from any other phase of social development in the world in particulars not easily comprehended by those unfamiliar with the sociological conditions of Mohammedan life. Some rights of Mohammedan women, however, have always been regarded. Her property belongs to her and is wholly under her own control and she can buy, sell or alienate it without consulting anyone. In politics their power is not wanting. Women were very active in promoting the recent revolution in Turkey which brought about the establishment of the Constitution. The readiness of Mohammedan women to respond to the advantages that the new freedom offers them is shown by the fact that they have attended in large numbers the lectures offered in Turkish on Municipal Hygiene by the American College for Girls during the past two years.

One of the lessons of the Conference for the East was its evident efficiency. The organizing power of Mr. Mott is well known to the world, and when it is directed to the details of a World's Conference it gives an object lesson that is of the greatest value. Dr. Karl Fries was an unusually efficient presiding officer, and Miss Ruth Rouse accomplished a fine piece of work in the careful organization of the program for the women delegates. It is in the East that one especially values business-like methods such as were shown in this Conference, for the relaxing influence of climate and environment are in the other direction. Promptness and efficiency are lessons much needed.

Such a Conference in any part of the world is an inspiration and this was the case in Constantinople. Strong men and women who care to pray, who recognize God as a present power in their lives, and whose aim is the coming of the kingdom of God in righteousness and peace give food for thought and find a response among all nations. The response in the Near East to the Conference will combine both spiritual and practical results. Many of the speakers visited other parts of the Levant after leaving Constantinople and a widespread interest has been created not only in the spiritual aim of the Conference, but also in the practical methods by which that aim was illustrated. In the future we may expect a gradual development of a Student Movement in connection with the schools and universities of the Near East.

A WRITER in the *Student World* pleads with students to prepare themselves to look sympathetically upon the so-called National Move-

ments in India and other countries. Nations coming to a consciousness of themselves, feeling their own powers and individuality, must be met as brothers and must be given their chance of leadership in their own church and among their own people.

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WHAT A MOSLEM GIRL SHOULD KNOW.—*Misr-El-Fatat*, a Mohammedan paper, gives a dissertation on the kind of education a girl of Egypt needs. That is a far-reaching admission, as heretofore it was not considered a Mohammedan woman was at all in need of learning. Teachers must be Egyptian or Turkish. Male teachers must be fifty years old or more. Girls may enter at the age of five and leave at twelve. Arithmetic in its rudiments is enough of that branch. Geography is unnecessary, for when a woman travels she has her husband or other male relative with her. They may study or read the biographies of good women only. They must read all the passages of the Koran pertaining to women. They must learn housework, cooking (*a la Turc*), washing and similar things.—*The Missionary Review*.

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WOMAN'S BOARD OF THE PACIFIC

Receipts for June, 1911.

MISS MARY C. MCCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

Personal Gift for Federate School of Missions,	10 00	Ave., Pasadena, Aux., extra for Mrs. Dewey, Mardin, Turkey, 25,	00 00
CALIFORNIA.		WASHINGTON.	
<i>Northern California Branch.</i> —Mrs. E. V. Krick, Treas., 3073 Bateman St., So. Berkeley. Collectiou. 13 13; Lincoln, 7.50; Mill Valley (C. R.), 1; Saratoga (C. R., 5), 18; San Francisco, First (C. R., 1), 26, Plymouth, 6,	71 63	<i>Washington Branch.</i> —Mrs. Everett Smith, Treas., 1333 18th Ave., Seattle. Spokane, Westminster, 75; North Yakima, 10; Ahtamum, 4; Seattle, Queen Anne, 50,	139 00
Less expenses,	1 63		
	70 00	OREGON.	
<i>Southern California Branch.</i> —Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena, Avalon, Aux., 12; Claremont, Aux., 169.15; Long Beach, Aux., 4.50; Garavanza, Los Angeles, Aux., 4.50; Ontario, Aux., 26.40; Pasadena, First, Aux., 30; Prescott, Ariz., Aux., 20; Redlands, Mission Circle, 10; Santa Ana, Aux., 6.50; Saticoy (C. E., 12.30, Jun. C. E., 2.70), 15,	307 79	<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Sunny-side, C. E., India Sch'p, 15, S. S., India Sch'p, 15, Aux., 5.10, Aux., Doshisha B. F. (6.50 "Special"), Missionary C. R., 2.87; Portland, First, S. S., India Sch'p, 15, Mrs. J. C. Luckey, 15, Mrs. G. M. Parker, 5, Mrs. T. S. Townsend, 1; St. Johns, Aux., 5; Forest Grove, Aux., 19.50, Aux., Doshisha B. F. (13.50, "special"), 32.50; Highland, Aux., 20; Wilbur, Mrs. H. C. Short, 4; Hillsboro, Aux., 14; Salem, Aux., 25,	181 47
Of this amount 200 "special" for Doshisha Building Fund (reg. work, 107.79).		"Special,"	20 00
SPECIALS.		Reg. Work,	161 47
Claremont, Aux., for Native Worker, care of Dr. Wilder, China, 35; Lake			

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A KINDERGARTEN GRADUATION, KOBE, JAPAN

BY ANNIE HOWE

Wednesday I had a supper for the graduates from the training school and for the teachers, fifteen of us. I had no table to seat them at so cleared out a bedroom and served supper on the floor. It was quite a success. I served little trays, and put a plate, knife, fork, spoon, paper napkin, glass, butter plate, little saltcellar on each. One of these trays was in front of each cushion as we went into the room with its place card. Afterward we had a program of hymns, Scripture, prayer and farewell speeches.

The next day came the kindergarten graduation exercises. The kindergarten was clean as a whistle, the children gay in lovely dresses, and a goodly company of mothers, fathers and friends were present, among them five or six of those dear old Japanese ladies who founded the kindergarten and have stuck by me all these years.

I wish you could have seen the children's work, especially that illustrating their morning talks. Miss Talcott said, "Every year when I come here I think they have touched high-water mark, they can never go beyond this, and the next year there is something better."

Well, it is true; I never saw such teachers, they make me think of "living fountains," always bringing out fresh ideas.

I haven't time to go into detail, but for instance at the time they were studying insects last fall, they were taught to recognize a few and to know their cries and their names. There is one called the bell insect,

because of its note, another the pine insect because it looks like pine bark. One of the teachers at that time made drawings of these two, and let the children color them, and she also gave each a tiny bell to fasten inside the bell insect, a piece of pine bark and a pine needle to fasten beside the pine fellow. Now do you suppose those children will ever forget the names and characteristics of these created things? And Prof. E. G. Howe may take to his soul the fact that all this living work with nature in this kindergarten grows out of his loving work which is recorded in his *Systematic Science Teaching*!

Well, the parents looked at the work and were seated in the Johnson play room. Then the children marched in, a beautiful sight, quite orderly and dignified, and they recited "O praise the Lord for his mercy endureth forever," a refrain to verses that one of the teachers repeated, showing the wonders of God's creation, and they sang hymns about creation. Then they sang songs, even "Can a little child like me," that Mary and I used about thirty years ago!

We had some of the new folk dances under Miss Hattie Taylor's supervision, and then the ever fascinating spectacle of diploma giving, when each child comes to receive his from my hand with eager eyes and smiling face and little bobbing bows.

That afternoon all was excitement again, for we began redecorating the room for the more formal proceeding of the next day. White camellias banked the three long window ledges, masses of the dark glossy leaves and plenty of the exquisite white blossoms, a big vase of the same, and then, in comes Fuji Tsakemoto to ask if she may contribute to the decoration. And she sends a magnificent pine branch, nearly as tall as the ceiling, a bronze vase to put it in, two artists to arrange it, and a big stuffed stock to stand by it, as the most congratulatory of all decorations, pine and stork signifying long life.

The work of the five girls filled three rooms; one room filled with their art work, flower arrangement, University of Illinois work, and the work of the regular drawing teacher, I mean that done under his direction. In another room was science, Bible, history of education. For science there were collections of minerals, metals, porcelain, and notebooks. Butterflies mounted, also painted ones. Beetles, insects mounted and little bird cages with rare cocoons. Collections of seeds, pressed plants, and notebooks. Collections of animal pictures, exquisite border designs of pressed leaves and painted butterflies and insects.

For Bible there were maps, charts, diagrams, and notebooks for the

new Testament, also for the old. Notebooks on the History of Education and on stories.

In the third room the regular kindergarten work,—sewing, folding, weaving, cutting, gift work, and beautiful books of program work, also notebooks of Bible verses illustrating the central truth of each of the Mother Play Songs.

The work in music was no less satisfactory. A lady who has been a singing teacher in America, herself possessing an exquisite voice, and a member of the Handel and Hayden Society of Boston, was enthusiastic over the good voices, the careful training, the fine expression of the part singing, and it was beautiful. Our teacher is a Japanese lady, a graduate of the Tokyo Music School.

RECENT EXPERIENCES IN CHINA

BY FRANCES K. BEMENT, SHAO-WU, CHINA

We have had about three thousand visitors since January and we three have been out in the district visiting day schools, churches, pupils' homes and lonely Christians and doing some medical work, altogether over one hundred days. No wonder the time flies!

To-night I am at one of our most distant churches and it is eleven o'clock, and the evening session of our Bible conference is just over and some personal talks are still taking place. It is all so interesting to see forty men between the ages of twenty-five and seventy years, all studying. Some are just learning their first letters, some are reading a few verses in the Bible and some are learning the meaning of some of the simple truths of the gospel which is daily changing men and women always for good.

It is needless to say that this church has been neglected as many others have been. It has had no preacher for over two years. An old man leads the little group as best he can. The church has had no visit from a missionary since my last trip here, a year and a half ago, and the intervals between visits are sometimes even longer. In fact, it has never had but one visit from any of the men of the station.

But it is wonderful what a little will do. The women have not learned very much of the truth, for as always, those most interested are from the country district, several miles away in different directions. But all have learned some. Most have learned how to pray.

It is hot; I think it almost too hot to sit and listen or to speak, but these

men and women have walked here and they look as if they felt paid for coming. One man walked three hundred *li*, one hundred miles, to and from the meeting. Another has walked one hundred and ten miles and attended two of the three conferences of this trip. One old woman walked five miles in the hot sun, and unwilling to come empty-handed, brought "a little gift of love"—four fresh eggs in her pocket! I always feel unworthy of these gifts; they have so little themselves. They teach us many lessons, and how much they do without! And we have everything! three good meals a day and many of them have only about five good meals in a year. I feel selfish every time I make one of these long trips, living with the Chinese and cooking with them on their kitchen stoves.

I have held five of these Bible conferences this spring and at each place they urged that I come for another in October or November. We take one book in the Bible and try to understand it better at the end of the meetings than we did at the beginning. We generally take the Gospel of St. John first.

But I must not weary you; only I want you to know what we want you to pray for,—for all of these thirty odd churches, that they may grow in grace. Pray for the pupils too, and for China in this time of need.

I seem to be growing young. On my recent trip of fifteen days, fully two hundred people, I think, told me how young I looked and that I looked much better than a year and a half ago. I guess hard work is good for one, especially when it is as interesting as is ours.

On the other hand, you might have thought I was very old, Wednesday, for the girls celebrated my birthday. The remarks and banners would make one think that I had spent a life of at least sixty years of service here. The great, long-life character, gold on red silk, hangs on our wall and makes us look around for the old person, as people rarely have these presents until they have nearly finished a life work, and mine is only begun. They said I had taught so many girls and had so many out teaching all over the district, etc. They expressed the wish that we two sisters might work on until we were one hundred, but I shall be useless long, long before that.

I am sure the girls were most beautiful and they seemed so perfectly happy even when we five foreign ladies were eating the fine feast they prepared for us and they had none of it. So now I am giving them a little extra to-day to partly make up. We always have so much more than they. I feel ashamed to have them spend their little for us.

They decorated the hall most daintily with bamboo and flowers making

arches, and made all of their plans without my knowing a thing about it. It does not, of course, matter that it was nearly three months before my birthday which occurs when the school is out and the girls are all separated, so they wanted to do it up well before reviews and examinations began. Practical, you see, even in their celebrations. I did begrudge the money they spent for firecrackers. It might have bought them rain shoes and umbrellas, but they felt that they were needed to help express their gratitude for the school.

Surely God has blessed our stumbling efforts most wonderfully. I do thank Him for all the way he has so wonderfully led the school to paths of usefulness far beyond my fondest hopes. I see I would not have stood it if I had been put in a hard place. So He gave me a very easy place.

Sister has six babies in the hospital. She is proud over her twin boys, sons of our faithful Tung, man of all needs, builder, preacher, and his wife, the hospital Bible woman. Miss Walker is getting the woman's school well started.

WAYSIDE GLEANINGS

BY NELLIE N. RUSSELL, PEKING

"Teach her to pray; for that is the shortest road to understanding the truth," said an old man of seventy-six years as he brought his old wife of the same age to the lady teacher who had charge of the station class held in Cho Chou for the women and girls of that church. This same little old man is a small farmer and all his life has "eaten bitterness and sorrow." The first time the teacher saw him was one Sunday twenty years ago when he was an enquirer; all of a sudden, in the midst of the sermon, the chapel door was thrown open and a whirlwind, in the shape of a little old woman, seized the little old man by the collar, and, before anyone could come to the rescue, had him out in the courtyard where she berated him most roundly. Sunday after Sunday the little man went hungry because he would go to the chapel and she openly declared war; not one mouthful of warm food would she prepare for any of her family who were following after the foreigners. "Ah, what makes him so patient? He did not use to be so, but was ever ready for a warm contest; is his patience not a positive proof that he has really taken of the foreigner's medicine, and in a hundred days will die?" Thus thought the little woman, and so she set herself as a plaster to counteract the poison. Months came and grew into years, and gradually the change in the husband softened the little old

woman, till one Sunday she appeared at the chapel simply saying, "My old partner is looking after the house to-day and I have come to church." As it happened, the lady teacher was there for a few days, and proposed to the helper's wife that the little old lady should be asked to stay as her guest for two days. "I know now why he wanted me to come to-day; you are kind; I did not think you were this way." And many such expressions were heard during the two days she remained. Thus little by little the seed of gentleness sown in the heart by the patient farmer brought its harvest, and two years ago when she came to her last illness she constantly expressed herself as "happy" and "at rest in her heart."

Now the little old man was lonely in his little home, and not far away was an old lady all alone, and lonely too, and she was invited to unite her life with his, but he said she must promise to give up the temple worship and believe with him in the "Great Father." Thus she came to the class to be taught the language of prayer; "not alone for herself, but that she may help the other women of the family," added the little man as he left us. She was given into the care of another old lady, Mrs. Kao.

This latter was seventy years old, and had been a Christian two years. She was learning to read and was a most enthusiastic scholar. She longed to be able to read her New Testament through. Her message was the clear, "I know, because she had experienced the truth in her heart and home. Her husband had been a teacher and scholar, but they were poor and he became blind. "Four girls we brought up for others to get the good of." Bitter were their hearts when their one son became a Christian. They could not drive him from the home, for he was the one hope of their lives; but they made life hard. Again patient endurance won their hearts. The old mother said, "I used to listen by stealth to his reading his books to find something bad, but it was all good; and at last one night I said, 'Son, read to us.' Since then we have had evening prayers, and our home, the neighbors all say, is the most peaceful one of the region. Every night when the lamp is lighted—for we save on our food but not on oil—we gather about the table and my son teaches his wife, two sons and myself; we call it a Christian Endeavor Society, as we take turns in leading. And I am the committee to see it is done," added the old lady.

One day the teacher was standing in the court talking with some other women, and old Mrs. Kao came up and commenced rubbing her hands back and forth across the lady teacher's back. On being asked what she was doing that for, she said, "Last year I rubbed my hands on the Bible

woman and for a year I have not had any return of an old eruption I have had ever since I was a child, and now that I have touched you I know I shall never have it again." Can you enter into the lady teacher's feelings at the faith of that woman of seventy?

"Mother, the teacher says we must pray for her sometimes," said a little girl of nine years; "what shall I ask for her, mother?" But the mother was wise and asked her what she thought. "Well," she said, "I cannot ask for wisdom and knowledge for her, for that is what I ask for myself, and if I ask it for her then God won't have any to give me; so I think I will pray to Jesus to give peace and happiness to the teacher." Now this little girl has a most intense belief in the power of prayer. Whenever things go wrong at home she immediately calls for her mother to come and "pray to Jesus." Her grandfather has for years been a devout worshiper of the gods, and has been very angry because his son and son's wife have become Christians. He has not allowed them to speak to him on the subject, but his little grandchild has prayed for and talked to him in such a way that he has at last consented to go to the chapel with her on Sundays when he is not "very busy."

Twenty years ago a widow lady of position and means took her young daughter to call on a missionary lady whom she had met at a feast in the home of a mutual friend. Then she heard for the first time of the "Great Father of Love," and when she went home she took down her idols, but not again did she come in touch with the Christian Church. A year later her son-in-law died, and the daughter came home to live with her mother; seeing her so sad and weary, one day she said, "Why don't you hunt up one of those Jesus chapels and go there? Their doctrine is comforting." She did so, and all the fall and winter she has attended the lectures and church services. She has recently joined on probation, and also is attending a woman's school. She said, "I feel so at rest and as though my life could yet mean something to some one."

Another young widow, only twenty-three, said, after coming two or three times, "I wish I could get an education, but we are poor and there is no hope for me, yet I have all my life longed to read and be some one." Great was her joy when she found it was possible, and that there was a class for just such anxious ones as she.

Recently the Bible woman called on three women she had met at one of the "lectures on hygiene," and they said to her, "We all want to be Christians; just to listen makes our hearts 'at rest.'"

"Weary and heavy laden, come." Ah, the Master knew the heart-hunger of all men; He can and does satisfy the need.

Miss Mary M. Haskell writes from Samokov, Bulgaria :—

Does the Board realize how much depends on this work in the towns and villages? The teacher is usually the center of hope and interest and activity in the churches. My assistant, Miss Usheva, was sent for three months to a Christian community where scarcely a woman could read, and she began to teach eighteen women.

Recently I received a letter from a woman there, together with a box of cherries. The letter said, "I was indeed sad when the angel of the Lord was taken from here."

A MISSIONARY SONG

I go among unloving hearts.
 Lord, go Thou with me there,
 And let me breathe Thy love always
 Just as I breathe the air;
 Let each day's hard and thankless task
 Be temple-work for Thee,
 And every meal a Eucharist
 And feast of love to me;
 May I through all the noisy streets
 In Thine own peace rejoice,
 And hear above the noise and strife
 Thy Spirit's still, small voice.—*Selected.*

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10, TO JULY 10, 1911.

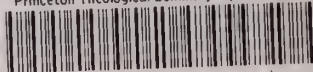
COLORADO	\$199 35	GOLDEN JUBILEE FUND.	
ILLINOIS	2,672 80	Receipts for the month	\$706 16
INDIANA	5 00	Previously acknowledged	3,094 88
IOWA	504 91	Total since October, 1910	\$3,801 04
KANSAS	290 73	BUILDING FUND.	
MICHIGAN	394 48	Receipts for the month	\$578 59
MINNESOTA	285 29	Previously acknowledged	9,784 23
MISSOURI	579 20	Total since October, 1910	\$10,372 82
NEBRASKA	118 10	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	711 06	Receipts for the month	\$183 75
SOUTH DAKOTA	96 12	Previously acknowledged	717 89
WISCONSIN	371 67	Total since October, 1910	\$901 64
MASSACHUSETTS	387 65		
PENNSYLVANIA	200 00		
TENNESSEE	1 00		
MISCELLANEOUS	100 00		
Receipts for the month	\$6,917 36		
Previously acknowledged	44,920 38		
Total since October, 1910	\$51,837 74		

MISS FLORA STARR, Asst. Treas.

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Life and Light for Woman

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